/xiv cont./

114 the Franciscans Conrado, Cardús, Martarelli, Giannecchini, and Señor del Campano, etc. But in Bolivia no complete work is known, notes or pages by authors definitely worthy of every respect and very competent hardly exist, nor have explorers witnessed all that they have written about, from which have come errors which would certainly have been avoided if the reports had not been made so hastily.

121 With all possible calm, patience, and unlimited time, I
• [124] have set out to talk with the oldest and most knowledgeable Indians, who have explained some points to me, corrected certain others, and made me add still more; but I have already said that with my writing I do not pretend even to equal the luster of those who have preceded me. I shall only give more extension to the ideas which have been set forth by others, ideas which in the majority have been confirmed by the Indians to whom I have addressed myself.

Finally, I must state that since the Chiriguano are in contact with the mission Indians, and these, both old and new, exist in considerable number, I shall add by way of conclusion, after having finished what I have proposed to do, a chapter concerning the heathen Chiriguanos, the neophytes, or new Christians, and the method that the Missionaries use to reduce them religiously and civilly, and the effort required to maintain them in the Catholic faith.

121 Everyone will understand that, in order to avoid confusion,
128 this small work will be divided into chapters, and the chapters into sections, for greater clarity and so as not to tire the reader. Certain terms that I must print here by necessity will be written in the Chiriguano language with their corresponding explanation, so that each one may understand the impact of the language. I could also formulate some general propositions with the corresponding Spanish, but the nature of this somewhat voluminous book does not permit it, nor is it necessary, because /xv/ there are various small handbooks which have been printed in this Republic of Bolivia.

/128 cont./

121 exist, even among savages, since it could be said that, just as there is no people without God, neither is there a people that does not show Him homage in some way.

771 124 As far as the Chiriguano are concerned, I have tried to find out with special care, constancy, and assiduousness what religion they profess and what type of worship they render to their divinities. But all my efforts have been in vain. This is no doubt due to their state of ignorance as a result of their savage life.

[115] I have asked the oldest men of the tribe about their religion, and I have only received vague and insufficient answers on every point, thus being unable to form any idea, even an approximate one, of the religion which they profess. It is beyond doubt true, however, that the Chiriguano have some religion, since they recognize a superior being. They admit the immortality of the soul, rewards and punishments in the other life, and they preserve certain Biblical traditions which would have no explanation if they did not believe in a god and perhaps in the Jehovah of the Holy Bible, or God, Creator of all things (1).

776 775

[805] [771] [192]

1. The Chiriguano, like the Hebrews, count the months by moons, and they have other very similar customs. It is very notable that they also have some Hebrew words.

577 771 /129/ The Chiriguano must have a moral code, that is, natural law, perhaps augmented by some traditional precepts, since they admit rewards for the good and punishment for the bad.

The law, to the extent that it is imperative, comes from the same God, but only religion serves as its base, and this teaches men that it is an unavoidable duty to submit to the precepts of the Supreme Legislator, under penalty of falling into grave punishments conceived by Him.

From what has been said, it can be understood as a logical consequence that the Chiriguano do profess some religion, even though this might not be known.

/130 cont./

What I am going to set down here will cast some light on this subject and will enlighten the intelligence of the studious man for its investigation.

From conversations with the true Chiriguanos it is impossible to form any idea of the supreme being that they accept. I say true Chiriguanos, by which I mean those who have had almost no contact with missionaries or whites. Today it is difficult to find one of these. Yet despite this, if one should ask the old people who live far from the missions, "Who made all that we see?" they answer, "Quia ndigó?" Who can it be? "Who created us?" They answer: "Ti! Ndicuaá á?" What do you mean? Do you not know? And they give a purely material explanation, as happened on an exploration and trip that I made several years ago in the company of other missionaries south of the canton or town of Huacaya, where I talked with an old cacique who had taken part in the war of 1875 against Iglembe and who, after the pacification, preferred to live outside the mission and planned to die there, because he is convinced that Indians who live in missions die earlier, just as, according to him, all of his companions from Boicovo have already died, which is not true, because they still are alive there, as old as he is (1).

1. The Indians have had and will continue to have the false and erroneous idea that baptism makes those who receive it die, because it is administered to men and women who are in immediate danger of death, and hence those who are old do not wish to be baptized when they are enjoying good health.

192 In the Chiriguano language we find the word Tunpa, which means "superior being" or "marvelous being." When for the first time they saw a large clock with its "tick, tock" and the pendulum making the hands move and giving energy to the hammer to strike the hours with its little bell or wire string, when they saw for the first time the photographic camera which reproduced the image of one or more of them, the clock and camera were Tunpa for the Chiriguano. They applied this word to both things.

/221 cont./

K. v. d. Steinen (1) and Koch-Grünberg (2) have pointed

1. K. v. d. Steinen: op. cit., p. 25.

2. Koch-Grünberg: op. cit., Vol. I, p. 133 /Zwei Jahre unter den Indianern (Two Years among the Indians), Berlin, 1909/.

out that even the women among the Indians on the Xingu and Rio Negro speak of sexual parts quite openly, as of something natural. The same is true among the Indians with whom I became acquainted. When I inquired about words touching on the most intimate things, even the women, indeed, the young girls, answered in the most natural manner.

There are words, however, which are prohibited. Such words among the Chavoti are "amenché," which is an abusive word, "ictivähi," which designates homosexual intercourse, "huéie," which means onanism, and "tévi" among the Chané /222/ and Chiriguano, which has the same meaning as ictivähi. Here, too, the unnatural in sexual life is so shameful that it is not proper to speak of it.

There are also Indians who never want to speak about such things. This was true, for example, of a Chiriguano whom I had with me on my first trip on the Rio Parapiti. He even pretended that he had never heard such things mentioned. When I asked him about homosexuality among his countrymen, he feigned stupidity and said more or less: "Is that what the whites do?"

Among the Indians, as among ourselves, there are nevertheless some who take pleasure in telling obscene stories. Such a one was the old Chané Böyra, he who had the abusive name yúruhuasu, big-mouth. The more disagreeable the things he related, the more old Böyra enjoyed himself. Sometimes he told such things that even my friend Batirayu, who used to interpret, was quite embarrassed. The old Chiriguano Yambäsi was also one who could tell all kinds of obscene stories.